CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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MISCELLANY.

Covenant of Redemption.

Few things are more remarkable in the high orthodox scheme than the notion of the covenants, and especially the compact, which is represented to have been made between the Father and the Son. The advocates for this compact suppose the Deity to have resolved, long before the worlds were made, to create men in such a way that they must become rebels against his moral government, and subject themselves to the consuming flames of his anger. God is represented to have foreseen from all eternity the wicked apostacy of man, and at the same time to have determined to create him, and leave him to perish in his iniquities, had not the Son, *who is considered* a being equal in all respects with the Father, voluntarily offered to suffer in his behalf, and thus to rescue an elect and specified number from the ruin which the Father, had decreed they should all deserve. This amazing condescension of the Son in leaving the Father's glory, and the abodes of bliss, to execute so painful a mission, to appease the wrath and satisfy the justice of God, was to be rewarded by having those whom he thus purchased for his inheritance the subjects of his kingdom. This supposed agreement between the Father and Son, is called the covenant of grace, or the covenant of redemption.*

The following objections, amongst many others, rest against this scheme.

First, it is not revealed. Witsius, who has examined the Scriptures faithfully in regard to this subject, has advanced no direct proof. He gives forced and unnatural meanings to passages, many of which are in themselves obscure, and whose obvious application has no bearing on the doctrine he aims to support. He tells us, for example, that this compact is mentioned in the words of Christ, and quotes the following text. "And I appoint unto you a kingdom, as my Father hath appointed unto me." By which it is meant, says Witsius, that "by virtue of some covenant he obtains a kingdom, and we also obtain it by virtue of the same." Neither the force nor propriety of this conclusion is obvious. In his other quotations he is not more successful.

Secondly, this covenant scheme represents God as a being filled with anger and enmity against his creatures, whom he has formed according to his own will, and so formed that they must necessarily incur his displeasure, and render themselves worthy of his highest indignation. It makes him a cruel being, and cruel without motive. Now we are not taught in the scriptures to form such conceptions of our heavenly Father. We are taught to believe that the foundation of his throne is justice and mercy, that it is not his will that any should perish, but that all should come to a knowledge of him and be saved.

Thirdly, this scheme takes away the sinner's hope of pardon on condition of repentance and obedience. Why is he told to repent and turn to God, if there be no virtue in these acts? But surely there can be none, if the full price of our sins is already paid, and the gate of heaven has been opened through the condescension and sufferings of one who has made a satisfaction for all the iniquities of men. Why should we repent, if the stains of our wicked deeds have been removed in consequence of a covenant made in our behalf, which can never be abrogated, till its objects are fully accomplished? Why is the question asked, "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Why are we threatened with punishment for disobedience? These things are not consistent with the notion that all the requisitions of our Maker have been satisfied by the compliance of another being with the conditions of a covenant made before the foundation of the world. And unless they are satisfied, what is the strength or efficacy of the supposed covenant? It was for this purpose only for which it is understood to have been made.

Fourthly, this plan goes upon the supposition that there were from eternity two beings equally perfect, the Father and the Son. This is contrary to scripture and reason. For no truth is urged more constantly in the scriptures, than that there is but one God; and no truth is more obvious in nature. If there be two beings in all respects equal, and one of them is God, the other must likewise be God; that is, there will be two Gods. This difficulty is met by supposing that the Father and Son are at the same time two beings and one being. But, setting aside the impossibility and contradiction which such a notion involves, it would seem rather to increase than remove the difficulty in the present case.—There can be no covenant, where there is but one being And, moreover, it must be inferred from this plan, that God himself came down upon the earth, and suffered for the sins of his creatures. But there is a degree of irreverence, we may say indeed profaneness, in this supposition, which must shock and distress every pious mind.

To remove the evils and wickedness of so strange a consequence, it is said that the Son himself consisted of two beings, one of which was God, and the other man, and that it was the man only who suffered. It is, nevertheless, affirmed, that the cause of his suffering was an infinite evil, and this is one reason given why it was necessary for Christ to be the supreme God. Here, then, are several contending difficulties, As man, Christ could not suffer for an infinite evil; as God, he could not suffer at all. If the covenant was made with him in his human nature, it was one with which he could not comply; if in his nature, it was made by one part only, and could in no sense be a covenant.*

In short, this subject runs into so many inconsistencies, that it is not possible to reason about it. We are first told of two beings infinitely and equally perfect, who made a covenant together for the salvation of men. It would then seem, that these two beings are one and the same being, and of course that this being makes a covenant with himself. He must suffer according to the conditions of the covenant; but God cannot suffer. It follows, that the being who suffers, must be both God and man; and that he suffers, not as God, but as man. That is, the being who suffers, is not the one who made the covenant, for this was God himself; nor are his sufferings adequate to the object, which they are supposed to attain; for none but an infinite being could remove an infinite evil.†

How much better, than this labyrinth of mysteries, is the plain way of attaining salvation, which is taught in the Scriptures? Piety unfeigned, holiness of life, purity of heart, submission of will, humility and mildness of temper, are intelligible practical doctrines. The religious duties of social life, charity, benevolence, kindness, may be comprehended and followed. We may impose restraints upon ourselves, be temperate, cheerful, forbearing. We may serve God with our whole soul, mind, heart, and strength; we may live soberly, righteously, piously; we may obey the words and walk in the footsteps of Christ; we may repent of our sins, look with contrition on our past offences, and do good where we have done evil before. Thus we may attain to the spirit, character, and hopes of christians; but if we value our souls, we shall beware how we become ensnared by the bewildering imaginations of men, which run into dark places, and seek out an easier access to the favour of God, than is gained by personal holiness, and a rigid observance of the divine laws.

Unit. Mis.

* No one, probably, has gone so deeply into this subject, or condscended to give the world so much information about it, as the celebrated Flavel in his *Sermon on the Covenant of Redemption betwixt the Father and the Redeemer*. He makes known to us, that "Christ, having told God how ready and fit he was for his service, he will know of him what reward he shall have for his work; for he resolves his blood shall not be sold at low and cheap rates. Hereupon (Isia. xlix. 3) the Father offers him the elect of Israel for his reward, bidding low at first, as they that make bargains use to do, and only offers him that small remnant, still intending to bid higher. But Christ will not be satisfied with these; he values his blood higher than so; therefore in verse fourth, he is brought in complaining, *I have laboured in vain, and spent my strength for nought;* this is but a small reward for so great a suffering as I must undergo; my blood is much more worth than this comes to, and will be sufficient to redeem all the elect dispersed among the isles of the Gentiles. Hereupon the Father comes up higher, and tells him he intends to reward him better than so, and therefore," &c. See further extracts in the *Christian Disciple, New Series*, No. 11.

Herman Witsius has written a book on the covenants, which contains two long chapters on the *Compact between God the Father and the Son*. The commencement of this compact he tells us "is to be sought in the eternal counsel of the adorable Trinity, in which the Son of God was constituted by the Father, with the approbation of the Holy Spirit, the Saviour of mankind, on this condition, that in the fullness of time, he should be made of a woman, and made under the law; which the Son undertook to perform." *See Economy of the Covenants*, p. 242.

How Flavel and Witsius became so well acquainted with these particulars, as they have not told us, it would be equally useless and profane to inquire. It is the duty of every one, however, to take care how he sacrifices the imposing sense of scripture to imaginations so vivid and erratic.

* For some excellent remarks on this subject, see *Emlyn's Answer to Leslie, on the Satisfaction of Jesus Christ, Sec.* 5.

† It is no wonder that even a most zealous supporter of such a doctrine should affirm, "The satisfaction of Christ is an unaccountable irrational doctrine: destroys every natural idea we have of divine justice; and, lay aside the evidence of scripture, it is so far from being true, that it is ridiculous." *Bradbury's Sermons*, p. 39. See *Emlyns Works*, vol. ii. p. 84.

This corresponds with Dr. South's remark on the identity of the Father and Son. "That any one," says Dr. South, "should be both Father and Son to the same person, produce himself, be cause and effect too, and so the copy give being to the original, seems at first sight so very strange and unaccountable, that were it not to be adored as a *mystery*, it would be exploded as a *contradiction*." *Sermons*, vol. iii. p. 140. *Lond.* 1716.

Five contradictory Points of Calvinism.

SIR,

The *Five Points* of the Calvinistic system are as famous and as well known as the name of Calvin. It strikes me, however, that there are five other points in the system as worthy of fame as these. I shall attempt to set them before you, not troubling you with many remarks, as I think they will shine sufficiently by their own light. I beg leave only to say, that I have enumerated just so many and no more, not for lack of matter, but because *five* has long been a sacred number in the system, and it were pity not to accomodate ourselves to it. Also, you must not expect the same nice connexion and mutual dependence in these new articles, which is so admirable in the old; for I think it would require greater skill than mine to join together what nature has so far put asunder.

I. It contradicts ITSELF.—It declares that atonement has been made for none but the elect, and consequently that none others can be saved; and yet asserts that their perdition is their own fault; that all not elected are of course and inevitably destined to misery, and yet that they may be called on to escape this misery. It asserts that Jesus Christ has made full satisfaction to divine justice for the sins of the elect, by taking on himself the punishment of their guilt and paying their debt; and yet that God pardons them freely. It asserts that we are righteous in God's sight only by the righteousness of Christ imputed to us; and yet that every man shall be judged according to his works.

II. It contradicts THE SCRIPTURES.—The Scriptures tell us, that Christ died for *all*, tasted death for every man, is the propitiation for our sins, and not for ours only, but for those of the *whole world*. This scheme says, no; he died for the elect only. The Scriptures say, that God will give his spirit to all who ask it, that they who seek shall find. This system says, that the spirit is given sufficiently to ensure salvation only to the elect, that to the rest it is so given as not to promote their salvation, but only so as to aggravate their condemnation. The Scriptures say, that every man shall be judged according to his own deeds and character; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But this system declares, that men are vile and depraved, and liable to everlasting wrath, not for their own wickedness, but for the sin of Adam, *imputed to them;* and that they are righteous and saved, not by their own righteousness, but solely by the righteousness of Christ *imputed to them* and so made theirs.

III. It contradicts THE CHARACTER OF GOD.—God is infinitely wise, perfectly just, completely good, impartial, merciful. And it is our duty not only to say this, but see to it, that we ascribe to him nothing inconsistent with these attributes. For it is worse to attribute to him evil conduct, than to call him by an evil name. But this system says, that he has condemned a countless multitude of his human family to hopeless and interminable wo, and has made even helpless infants and playful children, to deserve and receive his curse, on account of the transgression of the first man. Does not this appear to contradict a character of impartiality, justice, and mercy? Besides, if we know any thing respecting the holy and pure Sovereign of all, it is that holiness and purity are, above all things, his delight. But this system represents him as having delighted in giving existence to a race utterly worthless and incapable of any good. And then, in direct opposition to his attributes of benevolence and mercy, though his name is Love, and he delights to forgive, it represents him as making no attempt to regenerate and purify any but a selected few, and as leaving all the rest to inexorable and endless wrath.

IV. It contradicts THE BENEVOLENT PRINCIPLES OF OUR NATURE.—God has been pleased to endow us with such principles, as a part of his own image; and they so notoriously oppose and deny the system of which I am speaking, that its advocates have found it necessary to decry them as a part of our original depravity, and the enmity of a corrupt heart to the truth! As if that benevolence, which is the glory of God's character, could ever be any thing but a good and right principle in the hearts of his children! As if when commanded "to be merciful as our Father in heaven is merciful," it were intended we should be *less* instead of *more* merciful than we are by nature! Let an earthly parent, thinking to obey this precept strictly, copy the example which this system sets before him. Let him, before his children are born, say, "I know they will be refractory, and selfish, and disposed to evil. Therefore, I should be justified in leaving them all to themselves, without attempting to correct them, or make them better. I will, however, favour two of them, will afford them every advantage, and instruction, will advise and warn them, and train them up to respectability and happiness. As for the rest, I will do nothing for them; let them try to please me, I will not be pleased; let them ask instruction, I will not give it; or if I must, for the sake of appearances, yet I will take care that they shall not be benefited by it." Would not all the good and generous feelings of the heart cry out against such a parent? Are they not equally shocked, when such a system is attributed to the great Parent of all?

V. It contradicts THE EXPERIENCE OF EVERY DAY. What says experience of that fundamental doctrine, total depravity? Are men so vile, so prone to evil, and evil only? Is there nothing good in any? Is there none that you can trust, none that you can love? Are vice and crime their only pleasure, their only end? Let any man look fairly around him, and bad as the world is—and truly it is bad enough—yet bad as it is, he will not find that it is entirely corrupt. Let him go into the bosom of his family, and soberly ask himself, if experience has given him reason to believe, that his smiling and affectionate, though mischievous children, have nothing in them but a propensity to evil, no good dispositions, no virtuous desires; that the partner of his life has nothing in her which God can love; and that his friends are perfectly hateful in his sight. No man ever learned the doctrine from his own observation. And yet, if human character were such a mass of corruption, we could not avoid seeing and feeling it at every turn.—So far as daily experience goes, say what you please of human crimes, I know they are but too many, and too great, and too common, yet let every man judge from his daily experience, and he would as soon believe that heaven is the favourite home of pollution, as that the natural character of man is the abode of *nothing* BUT pollution.

Common observation is quite as adverse to the other doctrines of this system, and proves them to be little better than fictions. Common sense wonders at them. *Reason stands aghast, and Faith itself is half confounded.* And there is no better evidence of the falseness of the whole scheme than the fact, that it is not believed by the great majority of those who profess it. If you state it to them in naked terms, as it is written in the BOOKS, they exclaim against it as a misrepresentation, and declare that they have no such faith. Looking to their Bible, and guided by their common sense, and native conscience, they essentially mitigate the doctrines which they feel bound to receive. This justice I rejoice to do them. And I find in this circumstance a strong corroboration of my belief, that this system, with its five points of faith, and its five times five contradictions, is not the truth of the Holy Scriptures. *ibid.*

In the last number of the Christian Disciple, is an admirably written review of the *Life of Michael Martin*. We present a part of it to our readers the present week, for the purpose of awakening, more fully, a sense of the grossly demoralizing tendency of such books, and of guarding the minds of our youth against the danger there is in reading such productions, of gradually losing their sense of the odious and destroying nature of crime.

"Where the vices of a man are so garnished over, that we can look at them without any powerful alarm to our moral sensibility; where the circumstances by which they are accompanied, make them appear rather as the brilliant efforts of genius and enterprise, than as the gross crimes, which they actually are: where, in speaking of them, an effort is made to soften them by the use of terms, by which, without doubt those who commit them, endeavour to conceal their deformity from themselves, and to quiet their own consciences; as when in the case before us, robbery is termed only *lifting*, and picking pockets, only *borrowing* money; and where, especially, their vices are represented as associated with virtues, which serve as a compensation, and the character of the crime is attempted to be softened by the bestowment of the plunder in charity; and, finally, where the story of an almost unparalleled series of crimes, is given in a way rather to make them laugh than to make them shudder;—there the effect must be bad. This is the objection that we make to the book before us; and it is applicable in all its extent and force.

We have another objection to this narrative, of a kind not unlike the foregoing. The writer seems to have taken particular pains to persuade us, that the death of this wretched man, was that of a hero, and a good christian. He repels the suggestion that Martin discovered any emotions of fear or alarm as the last hour drew nigh, as he witnessed the preparations for his execution, or as he ascended the fatal platform. He would have us believe that after this atrocious villain had made his last extraordinary but unsuccessful attempt to escape, and had given up all hopes of afterwards accomplishing it, his mind underwent a most favorable change; and having made his confessions to the priest and received the holy sacrament, which to our views appears to be nothing short of a profanation of this sacred rite; and having obtained absolution, the bestowment of which, though claimed as a privilege on the part of the Romish church, is, in the opinion of this protestant community, an unhallowed usurpation; he deems his crimes expiated, and is prepared to die with the self-complacency of a good man; satisfied, according to his own account, from which we think something may be inferred as to the *sincerity* of his penitence, that the continuance of his life would only restore him to the same course of crimes, which was now about to be cut off by the righteous judgment of the laws. On the whole, we can hardly conceive of any thing of this nature of a more pernicious moral tendency with a considerable part of the community; or more likely to encourage and embolden men in the commission of crimes than such a history as this: in which we see a young man, after a long course of most atrocious and bold iniquity, always successful in his crimes, and always escaping detection in a most extraordinary manner, until the last act: and, when apprehended and condemned, and there remained no chance of escape, represented as suddenly atoning for his crimes by his confessions; receiving a sentence of forgiveness, and an assurance of future felicity from a minister of religion, expressing his wish that others could know how easy and happy he felt; and then de-

parting in a manner rather to excite sympathy and admiration, than the detestation and horror which his crimes and their terrible consequnces ought to inspire."

The following letter from Capt. Henry, dated at New South Wales, gives an interesting view of the improving state of manners and principles among the natives of some of the Society Islands. The account is probably adapted to give us an idea of greater improvements than have really been made; still it furnishes much to gratify the benevolent feelings and hopes of the christian philanthropist.

"*Sydney Cove, May*, 31, 1821.

"I take my pen in hand to give you the following news:

"On my passage to Otaheite, I had occasion to call at High Island (or Raivavar) to procure provisions. The circumstances which there came under my knowledge and observation, are of a nature truly gratifying. It was on a Sunday I made the island. I left the vessel early in the morning for the shore, on approaching which I saw a great many natives assembled, which rather awakened a fear on my part of landing. On seeing Para (an Otaheitan) I landed with boldness, and was received by the King of the Island (Tahuhu) with kindness. They had all assembled for Christian worship, and were about entering the church. How greatly affecting and delightful was the scene which presented itself! Each individual on entering the church kneeled and uttered a prayer; when Para (the Otaheitan whom King Pomarre left there, for the purpose, if possible, of instructing the natives) performed the service of the day. The very quiet and orderly manner in which they conducted themselves, not only in church, but during the sabbath, awakened my highest admiration. The whole of their gods are mutilated; removed from their marees (or places of worship) and even converted into stools at the entrance of the church, which is very neatly built; the ground is covered with grass, and provided with a sufficient number of forms; its length is 117 feet, and breadth 27. There are only twenty-five on the island who have not yet adopted the religion of the Saviour, but who have nevertheless, removed idolatry. They say, 'we have no books, or proper missionary to instruct us; and we will wait till one comes before we become Christians.'"

"This Island in situate in lat. 23 deg. 42 min. S. and lon. 148 deg. 3 min. W. and never was visited by any missionary, which makes the great change from idolatry to christianity the more wonderful. This island was visited by king Pomarre in the Arab, an American ship, about eighteen months back; they were then in their idolatrous and rude state. King Pomarre used all his power to persuade them to remove their idolatry. They promised on his leaving the island, they would agree with his wishes; which induced King Pomarre to leave Para, one of his own Chiefs, before-mentioned, as a teacher.—This surprising and happy change took place about four months after King Pomarre left; it happened upon a great feast day, when all the natives and chiefs were assembled. To King Pomarre, therefore, under God, is to be attributed the conversion to christianity of the natives of that Isle. The King of the Island, together with Para, most earnestly solicited that they might have a teacher sent to instruct them; or, to use their own phrase, 'a light to guide them,' &c.

The Island is about 25 miles in circumference, having a good harbor, and well provided with provisions; the produce is much the same as at Otaheite; the inhabitants about sixteen hundred.

"Industry is stirring much among them; at the Society Islands. King Pomarre has a great desire of trading. I have now on board a cargo of 75 tons of Pork; and 100 more ready on my return, on the Island of Otaheite alone. He has all the other islands at his command. I think he has, among all, about 12,000 hogs; and likewise about 150 tons Cocoa-nut oil, with a quantity of arrow-root, &c.

SAMUEL P. HENRY,
"*Commander of the brig Gov. Macquarrie.*"

CHRISTIAN REGISTER.

FRIDAY EVENING, FEBRUARY 15, 1822.

We have lately been favoured with the perusal of a small pamphlet, published at Washington, (D. C.) entitled "*A Letter to the Right Rev.* JAMES KEMP, *D. D. Bishop of the Protestant Episcopal Church in the diocese of Maryland; and an Address to the Congregation of St. John's Church in the city of Washington; occasioned by the appointment of a Unitarian Chaplain to Congress; on Sunday, Dec.* 9, 1822: *by the Rev.* WILLIAM HAWLEY, *Rector of said Church.*"

This letter and address add one more to the many lamentable proofs we have of late had, of that unreasonable and unchristian prejudice and hostility, which are cherished and exercised by most of the Calvinistic clergy of the present day, against Unitarians. The *Address* of Mr. HAWLEY to his congregation was occasioned, as we learn, from the title, "by the appointment of a Unitarian Chaplain to Congress." His *Letter* to bishop Kemp seems to have been intended as a vindication of his conduct in making the Address. How far his *Letter* has relieved the minds of the community from any unfavourable impressions they had received from the *Address*, we shall leave our readers to judge from the extracts we are about to make. The book, as a whole, is certainly, in our view, one of the most extraordinary productions of our times.—We do not mean as it regards ability; for we have not been accustomed to consider violent railing as any evidence of talents; but we consider it extraordinary, in the first place, for its most gross and unparalleled misrepresentations of the principles of Unitarians—and, in the second place, we consider it extraordinary—we do not say simply for its entire destitution of all becoming respect for the powers that be, but for its most unheard of attack also on the principles and conduct of one branch of the highest legislative authority of the nation. Mr. Hawley begins his letter to bishop Kemp by alluding to a communication which he had received from him, and proposes to vindicate himself by putting the bishop in possession of the substance of his *Address*. He then observes—

"But, before I proceed, allow me to premise that among the various important duties devolving upon the ministers of the gospel, in the execution of their high commission, is the painful task of exposing to public view "spiritual wickedness in high places."

Again—complaining of the present practice of holding public worship in the Capitol, he says—

"Not until their removal to this city, did the chaplains ever preach in the halls of Congress, and the practice was introduced here in consequence of a want of places of public worship to which the members might resort. The necessity for the continuance of this practice is now done away, there being churches of all those denominations of christians of which the two Houses are composed. But no inconvenience would arise were the members of Congress to occupy the hall on Sundays as on other days, to the exclusion of the citizens generally. But, instead of that, it is thrown open to all who are disposed to attend, and as there are many in every community who, like the Athenians of old, have "itching ears," and are never satisfied without "telling or hearing some new thing," the hall, on Sundays, is made a kind of *National Religious Exchange*, where, judging from appearance, almost every thing is carried on but devotion."

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"That the members of either house of Congress have a *legal* right to choose any character they may think proper, for their chaplain, even though he be a Mahometan, no one will presume to question. Nor will any one hesitate to admit that they have a perfect right, if they feel so disposed, to rush down to everlasting perdition.

"But the *propriety* of their conduct in departing so widely from the prevailing religious sentiments of their constituents, by openly placing themselves, in their collective capacity, in opposition to the Redeemer of the world, will no doubt have its influence among the people, by increasing or diminishing the confidence which they have reposed in them. It is also a matter in which every individual of the nation has a deep interest, involving temporal and eternal concerns."

The following extracts are from the *Address*. This address, let it be observed, was made by Mr. Hawley to his people *extempore*, at the close of his discourse on Sunday, Dec. 9.

After some prefatory remarks, in which he intimates to his people that he had a "request to make," he proceeds—

"Present appearances indicate that there is danger at hand. By a recent vote of one branch of our National Legislature, they have proclaimed to the world, in language as loud as they can speak, that "they will not have Christ to rule over them.'

"One of the members in the minority, after the vote was taken, with deep regret, observed, 'We have voted Christ out of the house.' In looking to the future, what have we not reason to apprehend, when the 'Rulers take counsel together against the Lord, and against his anointed.' I doubt not but many who voted with the majority on this occasion, knew not what they were doing. May the Lord pardon them, and grant them repentance unto life. But the result of the election was the choice of a chaplain to lead their devotions, and instruct them in the way to heaven, whose doctrines are diametrically opposed to every thing *peculiar to the gospel of Jesus Christ.*"

"My brethren, it is your duty to pray for them, and earnestly to supplicate the mercy of God in their behalf, that he would be pleased to enlighten their minds in the knowledge of divine things."

Thus far the extracts we have made will be perceived to have a more particular reference to *Congress*. The extracts we propose still to make are wholly from the *Address*, and are expressly aimed at Unitarians. For the purpose of making his people acquainted with what he calls the "Unitarian notions of religion," Mr. Hawley states—

"They deny the influences of the Holy Spirit upon the heart; and, consequently, like the Pharisees of old, justify themselve before God on the ground of their own merits, and at last claim admittance into heaven with all the sinful propensities of their nature unsubdued to the obedience of Christ."

* * * * *

And again—"When under the name of Unitarian Christians, they hide their deistical principles, and with bold pretensions to superior attainments, and high professions of liberal sentiments, aided by artful sophistry and imposing language of great biblical scholars, explain away the humbling doctrines of the cross, flatter the pride of human reason, and assert the purity of human nature, no wonder that the thoughtless should be led astray.

"The distinguishing appellation so often repeated in the scriptures, particularly designating the exalted character of Messiah, '*Son of God*,' is with them equally applicable to any man.

"In the use of the term '*Saviour*,' they mean nothing more by it than that which is commonly ascribed to Gen. Washington, when he is called the Saviour of his country. The term '*Redeemer*' is lowered down to signify the meagre office of redeeming us *by example*.

"And the term '*Lord*' is applied with no higher meaning than titles of nobility are used in those countries where these distinctions prevail.

"With respect to the sacraments of the church, if the declarations of their teachers are to be believed, they are considered of no importance.

"In every point of view in which the subject can be presented for your consideration, Unitarians occupy the same ground with Mahometans, Jews, and Infidels, and have no more right to claim the name of Christian, than any of them.

"No matter, therefore, what may be the moral character of the individual whom the members of the House have selected for their chaplain; no matter what may be his literary attainments, *if his faith be wrong, all is wrong.*

"With respect to the former, his character, I am informed stands fair; and as to the latter, he is esteemed a young man of handsome attainments, and of more than ordinary promise. Yet after all, in regard to his qualifications as a divine and his theological views, they might, with the same propriety have chosen for that office, that distinguished man, whose bones have lately been transported to Europe, had he been alive, *Thomas Paine.*

"In France, the experiment has once been fairly tried, whether Unitarian principles as connected with civil government, are calculated to promote the happiness of mankind. After laying aside all those constraints, which the religion of Jesus Christ, as a divine mediator, is calculated to impose upon the conscience, and for about twenty years pursuing the dictates of their natural inclinations, the people of that nation waded through rivers of blood, and at length arrived at the same point from which they set out."

* * * * *

Then in conclusion comes the following:—

"The request I have now to make, is this, that instead of running about to hear novel doctrines which can never profit you, you would attentively read your bibles, pray for the conversion of Unitarians and all unbelievers, and attend regularly upon the place where you are accustomed to worship the God of your fathers."

These extracts will furnish the reader with a pretty full view of the character and spirit of this book. We have given them, for the purpose of showing,—as a solemn warning to every Christian professor,—to what a lamentable extreme of passion, even the professed teachers of the peaceful and benevolent religion of the blessed Jesus may be carried, and to what pitiable depths of dishonour they may sink themselves, where they allow themselves to forget, that their religion is a religion of *love*, as its author is *Love*,—when they allow themselves to swerve from the example of their only perfect pattern, and suffer their unsubdued temper and worldly passions to get the mastery over whatever of amiableness, meekness and humility, Christianity had succeeded in forming within them.

In remarking more particularly on the book before us, we shall notice *first* those passages which may be considered as *an attack on the religious rights and character of Congress;* and then pass to the parts which are so noticeable for their *gross misrepresentations of the principles of Unitarians.*

In relation to the more serious charges against Congress, though they are in themselves sufficiently express, yet it will be necessary to bring them *together*, in order to perceive their full weight and force, as a whole.

The proceedings of Congress, in this affair, are first denominated, (p. i.) *spiritual wickedness in high places.*" Their public religious services are represented, (p. 2.) as consisting of "*every thing but devotion.*" They are charged (p. 3.) with "*openly placing themselves in opposition to the Redeemer of the world;*" and (p. 4.) with having "*proclaimed to the world in language as loud as they could speak, that they would not have Christ to reign over them;*" i. e. that they would not acknowledge or obey the authority of the gospel.

These, it must be admitted by every one, are no light charges; and if it be really found that this is the character of our government, it were quite time that we had humbled ourselves in sackcloth, and taken up a lamentation and wailing for ourselves as a nation. But, as no particular signs have been witnessed of the approach and progress of this awful national degeneracy, one is naturally led to inquire—what is the real foundation of these most serious charges against government?—On examination, it is found that they are grounded on the single circumstance of the election of a *Unitarian* chaplain, by the House of Representatives. But *who* and *what* is a *Unitarian?* Is he, as one would suppose from the above charges—is he an enemy of all moral and religious principle—of all pure and virtuous conduct—of all true reverence and love for God and the Saviour? Is he a disbeliever in the future punishments and rewards of vice and virtue—and himself renowned for personal licentiousness and depravity? No: the very reverse of all this. He is one who looks up with complacency and confidence to the *One* righteous Father and Sovereign of the Universe, and who rests all his hopes of acceptance on the abounding mercy of God in Jesus Christ. He is one whose highest satisfactions are in witnessing the increasing progress of religious principle and virtuous conduct, and whose most unwearied efforts are employed in purifying our religion from those gross corruptions which deface its loveliness and hinder its progress and efficacy.—Such is an Unitarian; and such is the particular man, whose election as chaplain has been the foundation of this extraordinary attack on the religious rights and character of the members of our national government.

We know not with what sentiments these singular charges are regarded by the gentleman against whom they are directed; but we should certainly conclude they were not of a character best fitted to produce a conviction and acknowledgment of their error. It is to be presumed that men thus particularly selected by their constituents, and elevated to the honourable and responsible office of consulting the interests and directing the affairs of the nation, are men of thought and reflection—men whose principles are guided and influenced not by harangue and outcry, but by reason and argument. And we cannot but console ourselves with the belief that such men, instead of having their minds filled with suspicion and dread of Unitarianism, by the reverend gentleman's philippic, will rather be led more than to suspect, on the other hand, the strength of a cause that must be defended by such unworthy weapons. But, whatever may be its effect in other respects, if it do but lead them to examine with seriousness and candour the merits of the Unitarian controversy, it is all we desire; for we have the strongest conviction that nothing more is needed than a fair examination, to convince any common mind that the principles of Unitarians stand on the high and immovable ground of *reason and scripture.*

We now come to the consideration of those parts of Mr. Hawley's address, which are more expressly aimed at Unitarians, and which are made up of a series of most palpaple misrepresentations of their sentiments. We have not time, however, nor would our columns furnish room, to follow him through every instance of his unfairness and misrepresentation. We must, therefore, content ourselves with noticing a few of the most prominent charges.

In his statements of the principles of Unitarians, he represents them as denying the *divinity and mediatorial office of Christ.* To this we reply, that in the proper sense of the term, it is not *true* that we deny the *divinity* of Christ, We do indeed deny that he is the infinite Jehovah, for he has himself declared that this being is his Father, and is greater than himself; but we do believe and acknowledge that he was *divinely* commissioned, and that he spoke and acted with divine authority, and it is through him as our intercessor and the medium of the divine favour that we present our prayers to God.

Unitarians are charged also with *denying the influences of the holy spirit upon the heart—justifying themselves before God, on the ground of their own merits—and claiming admittance into Heaven with all their sinful propensities unsubdued, &c.*

In reply to these charges, we are impelled, both by a regard to truth, and a sense of duty to ourselves, to say, they are *false.* With the motives of the man who proffered them, we have nothing to do. This is an affair between his God and himself; and we would fain believe, that his misstatement is a sin of delusion and not of wilfulness. How far he is excusable on the ground of constitutional temperament and wrong early impressions, or on the other hand, how far he has criminally neglected the means of more correct views of our principles, and the inducements to a more christian treatment of his brethren, these, the great day of accounts must decide.

Our daily prayers are a practical refutation of the charge, that we deny the doctrine of *divine influence.* Unitarian publications abound with the declaration, and their daily conversation confirms the statement, that they rely for *justification*, on the *freegrace*—the *unmerited mercy* of Heaven. At the same time it is one of the most marked features of their preaching, that

his mercy is extended only to those who by their earnest endeavours after purity of heart and life, have given practical evidence that they value and desire this mercy.

To the declarations, that *under the name of Unitarian Christian, we conceal deistical principles*—that we, *in every point of view*, occupy the same *ground with Mahometans, Jews, and Infidels*—and to the comparison of the Chaplain of the House, to the most noted and abandoned infidel of our age—to these, we make no reply, for they are so manifestly the offspring of a mind distempered with passion, that we feel assured they can excite no other sentiments in the community than those of unmingled regret and commiseration for the unhappy man who could so forget his high and holy vocation, and the blessed spirit of his Master, as to be guilty of this "railing accusation" against his brethren.

One subject more we will briefly notice, and we have done. The subject we refer to, is the allusion Mr. Hawley has made to the infidelity and anarchy of France, during the days of the revolution.

We confess ourselves utterly astonished, that the man did not perceive how much he was committing himself in bringing forward this subject. He has, by a misrepresentation, or misconception, of the true state of the case, called to his aid an argument, which like the roused up lion, will turn upon him and rend him.

In the first place, *it is not true* that the horrors of the French revolution were an experiment of Unitarian principles connected with civil government. *That* was a government, or rather a scene of misrule, which resulted from the want of all principle; and though it is here for the first time charged, and most falsely charged, too, upon Unitarianism, yet, to all candid and observing minds, it is undeniably manifest that this state of things was, in a considerable degree, induced by the very principles which Unitarians are so resolutely and successfully opposing, viz.: the gross corruptions (of which Trinitarianism is one) of the pure and simple religion of Jesus.

Christianity had become so entirely changed from what it was at its first institution, it was so utterly corrupted and degraded by the profane additions of the ignorant, the aspiring and the licentious, and the lives of many of its ministers were so abandoned—that no wonder it was despised and scoffed at by all thinking minds, who mistook this deformed and monstrous representation of christianity, for christianity itself.

It is this very state of things which Unitarians, and the abettors of rational Christianity, are most assiduously and successfully labouring to remedy. They believe that the simple and rational doctrines they have espoused, are the last refuge of Christianity,—that, as an eloquent writer has lately remarked, "it will fall before the inquiring spirit of the age," unless it be separated from the strange doctrines by which it has been so long deformed. They have the most undoubting confidence in the immoveable foundation on which the true doctrines and principles of this blessed religion rests, and look forward to the period, when, being thus purified under the guidance of Divine Providene, it shall stand forth to the world in all its native simplicity and beauty and strength; and they feel assured that this period will be the more rapidly advancing, in proportion to the violence, with which the principles and character of those who are seeking its advancement, are assailed. With these sentiments they patiently submit themselves to all the abuse which mistaken and overzealous minds may think meet to heap upon them,—and with cheerfulness and confidence rest the common cause in the hands of the All-wise and All-perfect Being, who controls and guides all human affairs, and who, in his own time, will accomplish all his beneficent purposes.

On Nov. 22, Eight men were executed at the Old Bailey, London, two of them for highway robbery, two for stealing, and four for issuing forged notes.

The sympathy of the spectators in favor of some of the convicts was represented as very great. Five of them were under 26 years of age. Considerable exertions were used to save the lives of two of them without avail. Several of the most respectable Bankers in London signed a petition in favor of one of them. There seemed to be a strong feeling on the part of the convicts as well as the spectators of the excessive severity of their punishment. One of them said he could have borne his doom with tranquility, had it not been for the recollection that he was about to suffer the severest sentence of the law, while many notorious offenders, after a long career of guilt, had been permitted to escape.

"Is it not strange," says a writer in the Morning Chronicle, "that the lenity which has been hitherto extended to the utterers of forged Bank notes should now be withheld, and especially in the present instance, from one so young, previously so respectable, urged and seduced by circumstances so peculiar, and so unpracticed in transactions of this nature, and after a learned Judge had declared that the recommendation of his case for mercy by the jury should receive consideration. But these are a few only of the anomalies arising from penalties of excessive severity. It is indeed unaccountable that enactments so sanguinary in their character should continue to be rigorously enforced, when they have been found to fail in their intended effect, when it is evident that crime is increasing under them, and when their execution is revolting to the best feelings and interests of the community. The public opinion on the inhumanity, inefficacy, and impolicy of capital punishments, (as they are managed in England the writer undoubtedly means) has been decidedly expressed during the last session of Parliament, by the numerous petitions which were sent from all parts of the kingdom for the amelioration of the criminal laws. These petitions were signed by persons of the highest respectability, and of various professions. Bankers, who are the most interested in the suppression of forgeries, joined in the protest, and the House of Commons itself assented, by three distinct majorities, to the principle urged by the petitioners."

These remarks are followed in the M. Chronicle by a statement that five persons more were sentenced for execution, one of whom was for forgery, and the public are earnestly exhorted to join in petitions for his pardon.

It certainly appears that the time cannot be distant when the eyes of the British government will be opened to the *impolicy*, not to say the guilt, of enforcing the excessive and unequal severities of their criminal laws, In our view, public executions, in order to produce their intended effect, should be only in such cases of undoubted and awful criminality, as leave no room for sympathy in the minds of the sober and reasonable part of the community. All excessive punishments, instead of gaining respect for the constituted authorities, and preventing the prevalence of crime, evidently tend to create a hatred and hardened opposition to all kinds of government, and to prepare and discipline the mind for the most daring and abandoned courses.

The Widows' Society.

For the Christian Register.

MR. EDITOR—Benevolence is a characteristic trait of our religion—alms-giving is coeval with christianity; yet no subject is proposed that awakens more suspicion. The passion for gratuitous charity is becoming calm and reflecting. Wise men and women have paused. There begins to be more principle in bestowing alms than formerly. The sturdy beggar pleads in vain; the infantine hordes that prowled our streets have decreased; the intemperate and ragged mendicant is less frequently in our path than formerly. Pauperism meets less encouragement, and receives a frown instead of prompt relief. This is well: and yet it has its evils. The miser now refuses under the pretence of principle; the cold-hearted turn aside because their theory is opposed to relieving the poor; the vainly generous disdains to regard the poor because it is not the fashion to give without consideration.

There are those, however, who still give; they bestow their money, and, what is more, their time. There is less giving than formerly, from feeling; but more from principle. The streams of charity are not dried up; but they flow in prepared channels. If the left hand does not know what the right doeth, it cannot be said, in general, that either hand imparts without taking counsel of the head.

For the information of those of your readers who would rejoice to be informed of an institution whose principles are correct, whose officers are intelligent and judicious, whose efforts do real good, I beg leave to present to their notice the claims of a Society, whose name is at the head of this article.

This Society was instituted in 1816. It is a female society. The Treasurer is Miss ERVING, *Colonnade Row*.—The following is an abstract of its

Constitution:

ARTICLE I. This Society shall be denominated, "*The Widows' Society;*" for relieving poor infirm widows and single women of good character.

ART. II. Any person paying one dollar, *or more*, annually, shall be a member; or twenty dollars. at one time, shall be a member for life.

ART. IV. Prescribes, among other things, that it shall be the duty of the Committee of twelve Ladies, *to visit those persons* whom the Society contemplate assisting, *examine into their wants*, and state them in writing, together with their names and places of abode. No one is to be assisted unless she is thus visited by one of the committee.

ART. V. Life subscribers, and subscribers who pay five dollars annually, may recommend one object. Those who pay more may recommend two objects.

ART. VI. No persons shall be considered objects of this charity, who are not natives of this town, unless they have resided in it twenty years.

The permanent fund of this Society consists of life subscriptions and donations, and amount to $2072:22.

To this fund, it is stated in a note to the Society's Book, it is proposed to add half of the yearly interest, until it shall accumulate so as to enable the Directors to provide an Asylum for the most aged and infirm beneficiaries. It will readily be perceived that unless a large addition be made to it by the liberality of new subscribers, a long time will elapse before the design can be carried into execution. The Directors are anxious to obtain more annual subscribers, as the yearly subscriptions, with the addition of half the interest accruing from the fund does not exceed $300; a trifling sum, indeed, when it is considered among how large a number of women it is usually distributed.

The Directors have recently sent a little book containing the Constitution, First Report, List of subscribers, &c. to a number of ladies in town, soliciting their patronage. An officer of the institution who was applied to for information, returned answer—from which the following are extracts:—

"Our charity is not confined to *aged* women, for younger persons are also assisted, provided they are incapable of supporting themselves by sickness or infirmity. We have, likewise, occasionally relieved young widows with children, when they have in vain struggled for a maintenance; but, for the future we shall adhere more strictly to the letter of our constitution, especially as we find there is another society intended for the relief of persons of this description.

Objections are often urged against charitable institutions, founded on the idea of their tendency to repress exertion on the part of the poor, and increase their propensity to idleness. However weighty these objections may be, in some cases, they are certainly, in the present instance totally inapplicable; since the recipients of our charity are deprived of the power of exertion; some of them altogether, and every one in a greater or less degree.

Our beneficiaries are usually from seventy to ninety years of age, and of course oppressed with a heavy load of infirmity; many of them have outlived all their former friends and associates, and have none on whom they have a right to lean. We find them frequently in miserable hovels, surrounded by beings almost as bad as themselves, and where it is impossible to render them comfortable. This has led us anxiously to desire an asylum in which they might be placed and carefully attended, through the remnant of their lives. We are more and more convinced of the expediency of providing such a refuge, particularly for those who have once been accustomed to better days. But such an asylum cannot be provided until a very large addition shall have been made to our funds, and sometimes we despair of ever procuring a sufficient sum. Yet we know if the benevolent part of the community could be interested in the object, there is wealth enough among them to carry this design *very easily* into execution."

The Society has received only three donations of magnitude, since its formation, the largest from *Samuel Appleton, Esq.* of $500. Most of the ladies lately applied to have subscribed *one dollar per annum*, only. So small a sum, from affluent ladies, must have been subscribed because the high merits of this society are unknown, and the character of the officers not considered. It is to be hoped that this excellent institution will receive a liberal support; that the opulent will contribute of their abundance to enable the Directors to erect an asylum for the poor and infirm widow; and that all, according to their means will add to the funds of a society which does honor to this town, to human nature, and is in accordance with the religion of Jesus.

S. A.

We have inserted, this week, with much pleasure, a communication from an unknown correspondent, relative to the *Widows' Society*. We sincerely hope that the benevolent exertions of those Ladies who have associated for this truly christian purpose, will be crowned with success. It must be readily perceived that in order to give its full effect to this interesting charity, it is necessary that an Asylum should be provided, for the reception of the more infirm beneficiaries. But as this caunot be done without considerable contributions to the funds of the society, we trust that a benevolent public will not be backward in aiding the accomplishment of this praiseworthy and desirable object.

Our Savior has declared that we must visit and relieve "the widows in their affliction."

SCIENTIFIC.

In a late number of the New-York Medical Repository, a writer recommends, in cases of amputation, the practice of amputating at the joint, when circumstances will permit. He states a number of cases of successful practice on this plan, and assigns some very satisfactory reasons why this method should be performed whenever it is practicable.

ROBERT KNOX, M. D. in observations published in the *Edinburgh Medical and Surgical Journal*, recommends the use of Spirits of Turpentine, in cases of *tape worm*. He relates a variety of instances in which its application has been entirely effectual.

The New-York Medical Repository speaks in terms of high approbation of a Medical Institution in Lima, South America, called *St. Ferdinand College of Physicians*. It considers the institution excellently adapted to advance the progress of Medical usefulness and eminence in that fine section of the New World.

FRAGILITY OF GLASS.

The Gazette of Weimar gives the following process for securing Glass from breaking from transitions of temperature. Put the glass vessel into cold water, heat the water to the boiling point, and then let it cool gradually with the vessel remaining in it. By this means, the glass is rendered capable of bearing sudden transitions of temperature without cracking: it may even be cooled to 10 deg. and plunged into boiling water without injury. In order to obtain this property to a greater extent, oil must be substituted for water. *Revue Encyclopedique.*

HOT WATER A REMEDY FOR HYSTERIA.

A respectable medical friend informs us, that he has long been in the habit of overcoming violent hysteric paroxysms by forcing the patient to drink largely of hot water. He suggests the probability that scutellaria owes its sanative power to the coloric infusion merely.

A RECEIPT FOR FROSTS OR CHILBLAINS.

Take an equal quantity of Hartshorn and Sweet Oil; shake them together in a phial, which will make a liniment, then rub the part affected with it hard three or four times a day. Always use it cold, and in a few days it will make perfect cure.

The objects of the Veterinary institution, lately incorporated, are to investigate the diseases, of animals and discover and adopt the most scientific methods of treating them. At a late meeting of the institution the following officers were chosen.

JAMES JACKSON, M. D. *President*
H. A. S. Dearborn, Esq.
Mr. Israel Munson
Benjamin Guild, Esq. } Trustees.
John Gorham, D. D.
Mr. Samuel Jaques
Mr. Phineas Upham Treasurer.

By the constitution of Maryland the Jews are still subjected to a system of persecution and proscription in that state. A bill to amend the constitution of the state, in this particular, has been brought before their legislature, during the present session, but has been rejected!! Query. Is not this article of their constitution a violation ofthe constitution of the United States, which guarantees to all, liberty of conscience, and a free and equal enjoyment of all civil rights?

☞ A writer in the Daily Advertiser of to-day, has suggested doubts, whether the "*Widow's Society*" was an institution wholly unobjectionable, and intimates that it has been in the habit of distributing calvinistic tracts. We have just received a note from a gentleman who has examined the records of the society, and who is convinced that the objection is unfounded. We make the following extract from his note.

"The fact is 5 years ago a small parcel of calvinistic tracts were given to the society, and some individuals belonging to it distributed them. These are the only tracts ever distributed, unless officers or members (as individuals) may have given some, which is not known to be the case."

"The sole design of the society is to relieve aged and infirm women. As an Unitarian I should concur with the objector if his reasons were well founded."

The length of the notice we have taken of Mr. Hawley's pamphlet, has deprived us both of time and room to give an abstract this week, of the proceedings of our National and state Legislatures. We hope next week to furnish our readers with a general view of the most important finished business.

From the late hour of putting our paper to press, we fear that some of our subscribers may not receive their papers by the usual mails. Should this be the case, we assure them that every exertion shall be made to prevent a failure of this kind in future.

To Correspondents.—Several Communications are necessarily deferred.

ERRATUM.—In the last number, page 102, last column, second line of last paragraph, for *one* decided testimony, read *our* decided testimony.

MARRIED,

In this town by the Rev. Dr. Gardiner, Capt. John Park to Miss Mary Sanger, daughter of Mr. Samuel S. of this town.

In Newcastle, Maine, by Rev. Dr. Packard of Wiscasset, Mr. Josiah Myrick, Jr. to Miss Hannah Glidden.

In Charlestown, Rev. Joseph Bennett, of Woburn, to Miss. Mary Lamson of Charlestown.

In Salem, Mr. Henry Nichols to Miss Sarah H. Ropes.

In Biddleford, Maine, Mr. Robert M. Berry, merchant, to Mrs. Mary Cole.

DIED,

In this town Mr. Thomas B. Parker, 26.

In Belfast—drowned by venturing upon the ice in the harbour, John C. son of John Meriam, Esq.—and Ralph, son of Mr. George Hopkins.—In Westboro, Col. Andrew Peters, 80.

In Newburyport, Mr. Nathaniel Talbot, 48.—Mrs. Mary Adams, 73.

In Marlborough, Mr. John Steevens, 47.

In Amherst N. H. Mrs. Abigail Curtis, wife of Dr. Samuel Curtis, 68.

In Albany N. Y. Dr. James Low, 40.

On the 29th May last at Serampore, Mrs. Carey, wife of Rev. Dr. Carey.

In England, James Perry, Esq. editor and proprietor of the Morning Chronicle, 65.

The number of deaths in the city of New-York in A. D. 1821, was three thousand five hundred and forty two.

The number of deaths in Philadelphia during the same time, was 3172.

POETRY.

From the National Gazette.

STANZAS,

Occasioned by the conflagration of the Orphan Asylum, at Philadelphia.

BY W. B. TAPPAN.

'Twas midnight, and the northern blast rode high,
Nature lay torpid 'neath the iron power
Of chill mid-winter. From the clear cold sky,
The stars shed quickened lustre ; 'twas the hour
Of brooding silence, heaviness and death.
Hush'd was the orphan's pray'r,
And hush'd the holy hymn.

Say, is it real—or but the unquiet breath
Of fancy, whispering to the startled ear?
O ! God of mercy ! is there none to save ;
No powerful arm of blest protection here ;
No kindly refuge from the burning grave?

'Twas morning—and the smouldering blacken'd pile,
The throb of agony, the burst of wo,
The eye of eloquence, the orphan's tale,
Spoke the proud triumph of the midnight foe.

I wept, and long I wept ; yet not for those
Dear innocents who fed the funeral pyre ;
For them—escaped from earth, and earth-born woes—
Why should I weep? No, 'twas the shivering child,
The living wretch, that claim'd the pitying tear,
When lo ! a form I saw of aspect mild,
Fair Charity, amid the throng appear !
Her magic voice bade every heart attend,
Her influence, sweet, each feeling bosom knew,
And soon the helpless orphan found a friend,
And eyes unknown to weep, were moist with pity's dew.
Again was heard the orphan's pray'r,
Again the holy hymn.

MISCELLANEOUS SELECTIONS.

MRS. FRY, THE FEMALE HOWARD.

In a late number of the London New Monthly Magazine, is given an interesting sketch of a Mornings Visit to the Newgate Prison in England, in July last. It not only holds up to our admiration and imitation the practice of a distinguished female philanthropist, but it shows the wonderful power of persevering kindness to soften the hearts and meliorate the habits of the most abandoned.

'July 27.—A morning in Newgate. I had long been anxious to see with my own eyes the effect of Mrs. Fry's benevolent exertions, and, having obtained from her an order of admittance, I repaired at ten o'clock to the door of the keeper's house, where, upon the production of my ticket, I was instantly conducted to a small room in which some other visitors were already assembled; and in a short time, Mrs. Fry entered, attended by two of her quaker sisterhood.—Soon afterwards a bell was rung, to give notice to the female Prisoners to prepare themselves; and upon the second ringing they came in, to the number of forty or fifty, and arranged themselves upon benches raised one above the other for their reception. Their appearance was much better than I could have expected. All were cleanly and decently dressed, and there was in some a neatness of person that bespoke a familiarity with better company and better days. After a considerable pause, Mrs. Fry began to read from the Bible, the story of Mary Magdalen, accompanying the text with occasional explanations and remarks, and concluding the whole with a very affecting address, in which she pointed out the obvious application of the story, and the consolation to be extracted from it. All this was done too in so gentle and encouraging a tone, and with so much temper and discretion, that it was impossible not to be moved by the quiet pathos of her discourse. I was never before so much impressed with the importance of manner; for it was certainly much less what she said than her mode of saying it that produced so great an effect; it was a beautiful personification of the text in scripture, 'the wisdom that cometh from above is gentle.' Her auditors listened to her with all the sign of the most serious and earnest attention, and many were melted into tears by the touching tenderness of her appeal, in pointing out the penitence and contrition of the Magdalen as the true object of imitation.

At the close of the lecture, various articles of needle-work, the productions of the prisoners' industry, caps, dressing-gowns, baby-linen, rugs, counterpanes, bell-ropes, &c. were brought out, which found ready purchasers amongst the visitors. For myself, I shall wear my patch-gown as long as the shreds will hang together, in remembrance of my morning in Newgate. Mrs. Fry now conducted us round to the female side of the prison, explaining the nature of her regulations, and recounting the obstacles against which, in the first commencement of her labours, she had to contend, in all the different shapes and modifications that idleness, riot, vice, and wretchedness, can assume. It seems, however, that there is scarcely any disposition so depraved that it may not be touched by kindnes. The patient and persevering efforts of Mrs. Fry have succeeded in softening and reclaiming the most hardened, whom severity would probably have rendered more callous and desperate. There is a shame of appearing ungrateful, which operates strongly even in the most vicious breast. Mrs. Fry told us, that when, as it sometimes will happen, a prisoner after her discharge finds her way back into gaol for some fresh offence, the delinquent is more afraid of meeting her kindness, than of facing the reproof of the Bench.

'There lies more peril, lady, in thine eye,
Than twenty of their swords——.'

The heart even of the guilty rises up to resist and defy reproach, but sinks with all the humiliation of self-condemnation at the accents of kindness which it feels that it does not deserve.

In the course of our round we came to the school, where there was a little circle of goal-delivered children learning to read. I was pleased at the alacrity of attention, which, in the midst of her own occupation, Mrs. Fry bestowed upon the least of those around her. A very little boy was employed in reading his Testament, at which she appeared surprised; but, finding that he had really made this progress, she called him out in the most encouraging manner, and begged us all to stop and hear him read a verse aloud, as a reward for his industry. It is not every woman who would be content to yield, even for a moment, the first place in the attention of her company. Lastly, we came to a ward where there were a few ragged, wretched creatures who were just admitted into the gaol; and we were all forcibly struck not only with the difference of dress, but with the marked contrast between the wild, savage, and reprobate cast of features of these, when compared with the quiet, orderly, and resigned demeanour of Mrs. Fry's flock. And yet I hear that this amiable woman's labours are decried and ridiculed, as the vain and visionary offspring of a perverted philanthrophy. If there be such persons in the world, let them devote a morning to Newgate; and if those who came to scoff do not remain to approve, Charity must have lost all her powers of attraction.

There is, perhaps, no part of the art of government in which so little progress has been made as the prevention of crimes; for it is the punishment rather than the prevention of crime which seems to be almost the exclusive object of the laws. So much so, that it would seem crimes were sometimes encouraged, in order that they might be punished. This, however, is a large question, and it is easier to see the evil, than to point out the remedy. Still, while things remain as they are, we should be grateful to those who undertake the task of reclaiming the wicked; feeling as we must, how much, as the world goes, virtue and vice—at least, as far as regards the eighth commandment, are merely the result of situation.

From the Brief Remarker.

Of adapting female education to the peculiar habitudes of the sex.

"Nor less shall thy fair ones to glory ascend,
And genius and beauty in harmony blend ;
The graces of form shall awake pure desire,
And the charms of the soul ever cherish the fire :
Their sweetness unmingled, their manners refined,
And Virtue's bright image enstamped on their mind,
With peace, and soft rapture, shall teach life to glow,
And light up a smile in the aspect of woe."

DR. DWIGHT.

Montesquieu, speaking of the influence of the female sex on public morals and manners, says, "The safety of a state depends on the virtues of the women."

The truth of this sentiment might be evinced and illustrated by adverting to the history of some of the most famous of the ancient nations, and particularly of those whose forms of government were of the republican kind. The most shining periods of their history were those in which the modesty, fidelity, economy, and various other domestic virtues of the female sex, inspired the men with noble sentiments, and prompted them to noble deeds; and, on the other hand, the fatal harbinger of their fall and destruction was the declension of female virtue.

Women are the guides of infancy and childhood.—From them are received the first, and the most indelible impressions; and their influence in society ever increases with the increase of civilization and social refinement. Through the benign influence of christianity, and by means of the general diffusion of knowledge and the superior refinement of taste and sentiment, *Woman* is now risen to a very important rank in social life. It is seen that she has a *mind*, as well as a *form ;* her capacity for intellectual improvements, and her right, in common with that of the other sex, to a participation of intellectual enjoyments, are freely acknowledged. In the mean time the, importance of female education is become a trite theme, on which the tongues and the pens of the learned and the ingenious have frequently descanted. Any attempt, therefore, to add to the numerous arguments in support of a sentiment already too obvious to be disputed, would be alike difficult and useless. But the question respecting the best modes and most useful objects of female education, both in regard to individual happiness, and the interests of the public, is well worthy of discussion.

Admitting, whatever be the real fact, that the sexes are equal as to mental powers, it is evident that their destinations are different. The female form, while more graceful, is inferior in point of strength, and of course less adapted to the rugged and perilous occupations and boisterous scenes of life. Female children are commonly less roving in their dispositions, and less turbulent and obstinate in their tempers; they are more docile and more domestic than those of the other sex. Hence it plainly appears to be the ordination of nature, (I mean *the Eternal Wisdom*) that woman should be employed chiefly in the various business of the domestic kind. And, as the designs of nature are never thwarted with impunity, so, those women, who, disdaining the feminine sphere, usurp the business and ape the manners of men, are punished for this usurpation by the loss of their attractions. The spectacle of a Hercules plying at the distaff, or that of a venerable judge taking his seat in a female dishabille, would scarcely be more absurd and ridiculous, than that of a woman affecting the air, the manners, and the peculiar pursuits of the other sex.

Now, as the business of education is not to thwart, but to assist the designs of nature, it is clear that the general scheme of female instruction should be appropriate to the female character and sphere of action.

A zealous advocate for the rights of women, who is accustomed to follow theory rather than the track of nature, might allege, that, as their capacities are competent to the profoundest investigations and disquisitions, any limitation to their pursuits in literature or the sciences, is an abridgement of those intellectual privileges and enjoyments, which they ought to possess, in common with men. But without calling in question the strength of female intellect, or attempting to abridge its charter of rights, I would offer for consideration the following queries:—Are not they the *happiest* among women, who are contented within the circle of such enjoyments, pursuits, and amusements, as are principally of the domestic kind?—Does woman ever appear so graceful and lovely, as in the domestic characters and relations of a dutiful daughter and affectionate sister—of a loving and faithful wife—of an excellent mother, rearing up her offspring and guiding them in wisdom's ways—of a discreet mistress of a family, combining prudent economy with hospitality?—Finally, would not any man of sense and correct taste, choose to be connected in marriage with a woman of a plainly cultivated understanding, an obliging temper, domestic in her habits, and capable and disposed to guide his household affairs with discretion, rather than with a *Mary Wolstoncraft*, who handed wine to a gentleman visitant, *in a broken tea cup*—excusing herself, that she was too much occupied in literary matters to pay any attention to the furnishing of her room?

One of the brightest ornaments of her sex and of human nature itself, remarks:—"The profession of women, to which the bent of their instruction should be turned, is that of daughters, wives, mothers and mistresses of families. They should, therefore, be trained with a view to these several conditions, and be furnished with a stock of ideas, and principles, and qualifications and habits, ready to be applied and appropriated, as occasion may demand, to each of their respective situations."—And again, when speaking of embellishments, or the showy and ornamental parts of female education, she observes:—"Though the arts which merely embellish life must claim admiration; yet when a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint, and play, and dress, and dance; it is a being who can comfort and counsel him; one who can reason, and reflect, and feel, and judge, and act, and discourse, and discriminate; one who can assist him in his affairs, lighten his cares, sooth his sorrows, purify his joys, strengthen his principles, and educate his children."

It is for the *Daughters* of our America to cooperate in supporting and perpetuating the independence, and the many inestimable privileges which her *Sons* have achieved by their valour, and with their blood. On the purity of *their* morals, and the prudence and propriety of *their* conduct, the permanence and the weal of this great Republic, and the hopes of generations to come, essentially depend.

The unexampled events of a late series of years have occasioned, in this young republic, a direful revolution; a revolution from uncostly simplicity to boundless extravagance, and not only producing unmeasurable embarrasment and distress, but threatening the destruction of morals and the extinction of liberty. This deadly disorder, which has been corrupting the stamina of the American public, which no laws can reach and the physical strength of no arm of flesh can remove, is removable by *moral* force. The great *desideratum* is to bring into fashion the industry and frugality of former ages. This would open again upon our horizon the prospects that have been so frightfully blasted. And who can accomplish it but the respectable females of our country? Their voice unitedly raised in this holy cause, like the sound of the harp of the son of Jesse, might dispossess the evil spirit that has hurried, and is now hurrying so many to ruin, and would be the harbinger of a political millenium. In every thing relating to fashion their influence is unbounded. Would they frown upon the idle and foppish and bestow their smiles upon the industrious and frugal, they might effectually check the thoughtless extravagance of the other sex; with all the better part of which, this kind of *restrictive* system from the female court of fashion would be as a law written in the heart. Would they form themselves into societies—than which none could be more deserving the name of *Benevolent and Beneficent*—for the purpose of promoting industry and frugal economy, and make their practice correspond with their professions, it might change the face of things from sad to joyous.—"Recorded honours would thicken round them," and generations now unborn would do homage to their memories.

Humility does not consist in telling our faults, but in bearing to be told of them, in hearing them patiently and even thankfully; in correcting ourselves when told, in not hating those who tell us of them.

The ingenuity of self-deceit is inexhaustible. If people extol us, we feel our good opinion of ourselves confirmed; if they dislike us, we do not think the worse of ourselves, but of them: It is not *we* who want merit, but they who want penetration.

Perpetual conquests over impatience, ill-temper and self-will, indicate a better spirit than any self-imposed mortification. We may traverse oceans and scale mountains on uncommanded pilgrimages, without pleasing God; we may please him without any other exertion than by crossing our own wills.

From the National Intelligencer.

Anecdote of a Pawnee Chief.

The following anecdote of a Pawnee half-Chief, a son of *Old Knife*, now on a visit to this city, highly creditable to his courage, his generosity, and his humanity, is copied, with leave, from Rev. Dr. Morse's Report, just presented to Congress by the President. The facts in this anecdote were taken by Dr. M. (by permission) from a very interesting Journal of Captain Bell, of his expedition with Major Long, to the foot of the Rocky Mountains, in 1820, and are sanctioned by Major O'Fallon, Indian Agent near the scene of transaction here related, and who commands the Indian Delegation now here:

This Chief, of fine size, figure, and countenance, is now about 25 years old. At the age of 21, his heroic deeds had acquired for him in his nation the rank of "the bravest of the braves."* The savage practice of torturing and burning to death their prisoners existed in this nation.† An unfortunate female taken in war of the Padnea nation, was destined to this horrid death. The fatal hour had arrived, the trembling victim, far from her home and her friends, was fastened to the stake; the whole tribe was assembled on the surrounding plain, to witness the awful scene.—Just when the funeral pile was to be kindled, and the whole multitude of spectators were on the tiptoe of expectation, this young warrior, having unnoticed prepared two fleet horses, with the necessary provisions, sprang from his seat, rushed through the crowd, liberated the victim, seized her in his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed toward the nation and friends of the captive. The multitude, dumb and nerveless with amazement at the daring deed, made no effort to rescue their victim from her deliverer.—They viewed it as the immediate act of the Great Spirit, submitted to it without a murmur, and quietly retired to their village. The released captive was accompanied by her deliverer three days through the wilderness toward her home. He then gave her the horse on which she rode, with the necessary provisions for the remainder of her journey, and they parted. On his return to the village, such was his popularity, no inquiry was made into his conduct, no censure was passed on it. And since this transaction no human sacrifice has been offered in this or any other of the Pawnee tribes. The practice is abandoned. Of what influence is one bold act in a good cause?

* The *braves* are warriors who have distinguished themselves in battle, and stand highest in the estimation of the tribe.

†This custom does not exist in the surrounding tribes.

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Slave Trade.

OLIVER EVERETT, has for sale, No. 6, COURT-STREET,

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A man that is an heretic, after the second admonition, reject. Apostle Paul.

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